

# ARMENIANS AND STARVING CAMBODIANS

An interesting and commendable phenomenon is now visible among Armenians.

In the December 20, 1979 issue of *The Armenian Reporter* an article appeared entitled, "Armenian Children Visit the U.N., Contribute to Cambodian Relief." The article refers to the visit to the U.N. of 150 Armenian children who present a check to the International Year of the Child Coordinator amounting to \$1,500 out of pennies sacrificially saved to help Cambodian children.

"This was a victorious mission in the true sense," reads one sentence. "Armenian children, descendants of once 'starving Armenians,' were at the center of the world's nations, bringing their contribution to the needy of the world."

There can be no greater way of paying homage to our Armenian Christian heritage, and the Vartanank ideals of freedom, than to do all in our means to provide assistance to God's children, the Cambodians.

It is interesting that Shirley and Pat Boone were able to bring together some of the leading preachers — Rex Humbard, Oral Roberts, Robert Schuller — to a conference (a first for all) at which they agreed to undertake the perishing Cambodians as a Christian project — to save the Cambodians in the name of Jesus.

We here in the A.M.A.A. can do no less than to offer our services to all Armenians who may wish to do their share to contribute to the urgent needs in Cambodia. The A.M.A.A. is in a position to assure that such gifts will be used for the purposes given.

"What man is there of you, whom if his son ask bread, he give him a stone? Or if he ask a fish, will he give him a serpent?... Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Matt. 7:9-10,12  
Feel free to donate your tax deductible gift for Cambodian Relief through the A.M.A.A. Headquarters.



# THE GOODLY HERITAGE: Its Advantages and Disadvantages

By G.H. Chopourian

In Psalm 16:6 we read:

"The lines are fallen unto me in pleasant places; yea I have a goodly heritage." Yes, indeed we have a goodly heritage.

It is true that our nation has been trampled upon by a whole series of hordes of murderers; that painful wounds have been inflicted upon us; that we have been bled economically, seen tragedies, ignored by and sometimes exploited even by great Christian nations. But we also have had our glorious moments in history an instance of which is the valiant stand of Vartan Mamigonian and his brave soldiers. In one sense, the tragedies, instead of obliterating our initiative and aspirations, have mysteriously strengthened us—have been instrumental in developing muscle in us. No one wants or should invite suffering, but to use suffering as a ladder to victory is a great virtue. I believe we have excelled in that virtue. One of those troublesome historic events, the attempt of Persia to take away Armenians' religious freedom, has practically shaped the thinking of our people for 1,529 years. This is not the place to explain in a simplistic way the Battle of Avarair in 451 A.D. against Persia. The causes, the procedures, the challenges are too complex to be interpreted clearly in a short editorial. Suffice it to say, the political event was also fundamentally a religious one and, according to the chroniclers, a struggle for nation and faith—for country and freedom of worship. The Battle of Avarair was lost because of the enormous 5 to 1 numerical odds against Armenians, but unbroken was the will of the nation which, close to a quarter century later, enforced a peace treaty upon Persia which was advantageous to the Armenians and assured freedom of conscience in matters of faith.

The story of Vartanantz and its meaning has been a great instrument for teaching our youth (1) the value of faith, (2) the freedom of conscience, (3) the need to be committed to Jesus. It has been a great source of strength to (1) the faith of Armenians, (2) the life of the Armenian Church, and (3) freedom of the individual. It has assured, in truth, the continued existence of the Armenian nation.

Can there be a bad aspect to this event if we critically evaluate its unfavorable effects? There can be two undesirable results.

We can become, not to say stubborn, such "principled" people as to make us unbending and stiff. There is a tendency among all of us Armenians to "fight an issue on principle." It is a greatly commendable attitude to have principles, but to use that as the modus operandi in current life can be disastrous to individual, church, community and nation. Behold the division of the church now and in the immediate and distant past.

The second grave danger is the temptation to glory in the past—to lean back upon history for glory. In my teaching days back on the Island of Cyprus, I used to throw out a challenge to the Greek students who took extreme pride in their past—in their Socrates, Aristotle and Plato. I used to point out that it is a wonderful thing to have a heritage of greatness, but to lean upon it without fulfilling the ideals of the past in their current life would be like leaning upon crutches or excuses for not being creative achievers themselves. Armenians can fall into that trap too—that of glorying in the past without commensurate commitment to the values of that great past heritage.

We are a suffering nation, having experienced the tragic consequences of a genocide; we are dispersed all over the world; we have a prospering Armenia, even though it is not a fully independent nation. But, is our present Christian response to the teachings of Jesus of Nazareth and our response to the needs of our community, as well as the world, guided by the Christian principles for which the fifth century Armenians shed their blood?

As we celebrate the glory of the past as depicted in the Vartanank struggles, let us commit ourselves to the same self-giving ideals of country, nation, religion and human rights practiced by our forefathers.

# HAIGAZIAN COLLEGE STUDENT STATISTICS FIRST SEMESTER, 1979-80

Registrants	
Old Students	175
New Students	136
	311

## Distribution of Students

### According to:

#### A — Class

Seniors	48
Juniors	61
Sophomores	98
Freshmen	20
Special English	58
Special	22
Auditor	1
Cross-Reg.	3
	311

#### B — Ethnic Group

Arabs	145
Armenians	159
Others	7
	311

#### C — Sex

Females	120
Males	191
	311

#### D — Religion

Arabs	12
Catholics	22
Druze	16
Evangelical	7
Maronite	61
Moslem	

Orthodox	27	British	1
Armenians		Cypriot	1
Catholic	15	German	1
Evangelical	22	Indian	1
Orthodox	122	Iraqi	3
Others		Iranian	3
Bahai	1	Jordanian	9
Evangelical	2	Lebanese (includes Armenians)	240
Hindu	1	Palestinian	8
Moslem	2	Sudanese	2
Orthodox	1	Syrian (includes Armenians)	36
	311	Turkish	1
		Venezuelan	2
			311

#### E — Nationalities

American 3

## HAIGAZIAN COLLEGE WILL CELEBRATE ITS SILVER ANNIVERSARY (1955-1980)

At a joint meeting of the Haigazian College Board of Managers of Beirut and the Board of Trustees of Los Angeles on August 24-25, the joint Boards moved to celebrate the Silver Anniversary of Haigazian College and, as a visible means of rejoicing, to conduct a capital fund-raising campaign in the amount of \$500,000 during the Silver Anniversary. The capital fund-raising campaign will receive the support of the Board of Managers, the Trustees, the Armenian Missionary Association of America, the Auxiliaries of Haigazian College as well as the Alumni Association of Haigazian College in the United States.

The Campaign will be limited to the 1979-1980 academic year and the Fall of 1980-1981. Dr. John J. Markarian, the President of the College, will conduct the Campaign and will, therefore, be in the United States from November 1979 to May 15, 1980. During his absence, the College will be managed by the Board of Managers. Miss Margaret Blemker of the United Church Board for World Ministries, who was on campus in November 1979 at the opening gala event in Beirut introducing the Silver Anniversary celebrations, indicated she enjoyed the event and extended her congratulations to the AMAA on the successful conclusion of 25 years.

The Haigazian College, now serving 311 students of whom 122 are Armenian Orthodox, 22 Armenian Evangelical and 15 Catholic, necessitates the support of the entire Armenian communities in the diaspora. It is a service that is providing universal benefit and universal response would be an encouragement for the next 25 years.

## The Inspirational Corner

### THE WORLD IS MINE

Today, upon a bus, I saw a lovely maid with golden hair;  
I envied her—she seemed so gay—and I wished I were so fair.  
When suddenly she rose to leave, I saw her hobble down the aisle;  
She had one foot and wore a crutch, but as she passed, she smiled.  
Oh, God forgive me when I whine;  
I have two feet—the world is mine!

And when I stopped to buy some sweets,  
The lad who sold them had such charm.  
I talked with him—he said to me!  
"It's nice to talk with folks like you. You see," he said, "I'm blind."

Oh God forgive me when I whine;  
I have two eyes—the world is mine!

Then, walking down the street I saw a child with eyes of blue.  
He stood and watched the others play;  
it seemed he knew not what to do.  
I stopped for a moment, then said: "Why don't you join the others, dear?"  
He looked ahead without a word, and then I knew he could not hear.  
Oh, God forgive me when I whine;  
I have two ears—the world is mine!

With feet to take me where I'd go,  
With eyes to see the sunset's glow,  
With ears to hear what I would know,  
Oh, God forgive me when I whine;  
I'm blessed indeed! The world is mine.

He who had conceived that we wore our Christianity as one does his garments, now finds that he no more can divest us of it than he can of the color of our skin, and, let us so hope, never will be able to the end. . . remain loyal to your eternal General who never forgets your worthy deeds. Brave men! Great is the work that God will perform through us. . . On to Christ and Victory.

Spoken by Vartanank.



# WHITE HOUSE REUNITES THE RAJABIAN FAMILY

*Excerpts from Report by Susan Kelekian*

There were smiles and tears of joy—the first in seventeen months—for Noubar and Armine Rajabian of Sunnyside, Queens, on December 22, 1979 when the Armenian couple, who had come to the United States during the Lebanese civil war, were reunited with their three children at Kennedy Airport after almost a year and half of separation. The reunion with their children, Seta, 16, Arakel, 14, and Raffi, 12, was made possible by a very special Christmas gift from the White House, which the family will remember for the rest of their lives.

Just one day before, the Rajabian children were with their aunt in a little town near Berns, Switzerland, where they had been stranded for more than a year and half by technicalities in the U.S. immigration laws which prevented them from joining their parents here.

Mr. Set Momjian, a member of the AMAA's Board of Directors, became involved in the case after the Rev. Dr. G.H. Chopourian, Executive Director of the Armenian Missionary Association of America, asked him to intercede on behalf of the Rajabians, who had turned to him for help after their lawyer, David Glassman of the New York firm of Glassman & Elias, had exhausted all other avenues. "We had tried all possible legal approaches," remarks Attorney Glassman, "but nothing happened until Dr. Chopourian approached Set Momjian." Mr. Momjian sent copies of the correspondence provided by Dr. Chopourian on the case to the White House and the State Department with a very brief note: "These children have been separated from their parents for more than a year. Their ages are 10, 12, and 14. They are Armenian. I would like them here as a Christmas gift."

Dr. Chopourian himself had instructed the Rabajian couple: "If we were to become involved, we would do everything necessary to resolve the case, even if it meant going to Geneva. You should cease all attempts through other channels, since they might jeopardize our efforts." It was only about two months earlier that Dr. Chopourian had spoken to Set Momjian. "I told Set that although his other achievements on behalf of the Armenians were wonderful, this case, because it involves the suffering of ordinary people, is above all else. Set's participation was, therefore, all the more valuable."

"Although I was not really sure that I would succeed when I first spoke to Rev. Chopourian," Mr. Momjian relates, "I promised him that the children would be here by Christmas. Then I felt compelled to make good on my promise. But I believe in President Carter and felt that Armenian involvement with the President was the right thing. I am a father, the President is a father, and no parent could fail to be touched by the plight of this family." The week before Christmas, Mr. Momjian received a telephone call from the White House. "The children will be here for Christmas. The U.S. Consulate in Berne had been contacted and visas would be issued."

On learning the Consul General would contact them, the children incredulously exclaimed, "Who are we that an ambassador should call us?" Soon the children joined the elder Rajabians at the airport where they were greeted by Miss Marguerite Rajabian of New York, Mr. Set Momjian, Dr. G.H. Chopourian, Mr. David Glassman, his wife and three

sons, and two devoted friends of the family, Edward Bedrossian of Fort Lee, New Jersey, and Anahid Egazarian of New York. Others who had been supportive of the Rajabians during their months of waiting were Ruth Philibosian and Joyce Philibosian Stein, as well as many other Armenian individuals and organizations.

And there was yet another Christmas present waiting for these very fortunate children at the airport—a \$1,000 check for Christmas presents, awarded by the Stephen Philibosian Foundation through the AMAA.

The children expressed their thanks to Mr. Momjian and Attorney Glassman by presenting each with a large bouquet of chrysanthemums.

That Sunday, the Rajabians were present at services in their church when Dr. Chopourian delivered a guest sermon. Recalling a now forgotten play called "Eager Heart" which had been performed in the Lincoln Theater in London some fifty years ago, Dr. Chopourian pointed out that "an eagerness of heart can still perform miracles," and told the story of the Rajabian family. When he introduced the three children, the normally reserved congregation burst into spontaneous applause.

"Since becoming involved in the Armenian community," Mr. Momjian mused, "nothing has been more satisfying for me personally then reuniting these children with their parents. I was reminded of the thousands of Armenian children who were separated from their parents throughout our history . . . and it was the compassion of this Administration that made it all possible."



*Rajabian children presenting floral bouquet to the Honorable Set Momjian. The latter managed to obtain parole from the State Department to bring the parents a Christmas present—a reunion after 16 months of separation.*

Photo by Anoush

## THE MERDINIAN SISTERS

### ELISE AND CHARLOTTE: A STORY OF BENEVOLENCE

What should be the purpose of a person's life, making a living or living for mankind? The latter portion of the question sounds theoretic and preposterous. It sounds more natural and plausible to say man ought to live for himself. But when persons turn up in life whose purpose approximates the statement, "one should live for mankind," then theory, as in any scientific experiment, becomes applied truth. Elise is the clear expression of that theory who in turn attributes the embodiment of that truth to her sister Charlotte.

Elise Merdinian and her sister Charlotte, both born in Istanbul, Turkey were the only children born to Daniel and Rose (Tabibian) Merdinian. Their parents, who entered their eternal rest a long time ago, were born in Kaiseri where Daniel was in the business of antiques with special emphasis on jewelry and rugs.

Elise immigrated to the United States in 1926, followed by Charlotte and then mother. She attended the Springfield International College in Springfield, Massachusetts for two years. The designing of handbags interested Elise and she made a very successful career out of it. In 1946, she moved to California where she still resides and continues to display much compassion and benevolence in many ways.

Charlotte, who attended the American College in Istanbul, was given a two-week temporary employment in the YWCA in New York but ended working on the National Board of the YWCA for 45 years. On her retirement on October 21, 1966, she was given a citation of appreciation and gratitude for her long years of devoted service to the National Board. Part of that recognition follows to demonstrate the "living for others" visible in Charlotte's life:

*"A responsible, conscientious and industrious worker, you have contributed greatly to the quality of work produced by Office Services. We remember with much appreciation your talent for layout and work requiring precision, your artistic ability, your knowledge of form, and your infinite patience in the quest for perfection."*

*"The pride you took in your work was reflected in its superior quality and we take pride in the fact that you were for so many years a member of the national staff."*

Charlotte moved to California in 1970 to be with her sister Elise, but the joy of union was short-lived. Charlotte entered her heavenly rest on May 17, 1972 leaving Elise deeply distressed. Ever since then Elise has cherished Charlotte's memory by constantly assigning her to a place of primacy in all contributions she makes. They were loving sisters, each surpassing the other in service.

Elise moved out of the handbag designing business into real estate and she often assigns her success in the latter to Mr. Stephen Philibosian whose recommendations for certain purchases she followed. Not because of that alone, but also because of Mr. Stephen Philibosian's own example of a benevolent attitude to life, she has felt she would like to follow in his benevolent steps. She has, therefore, similarly assigned her accumulated wealth, given to her by God as a trust, to charitable causes for the purpose of enriching the

life of others now and in the future.

Elise has been generous to her church and her tenants, some of whom she helped put on their feet who have become wealthy themselves. Elise made a generous assign-



*Father Daniel and Mother Rose Tabibian Merdinian*



*Charlotte Merdinian whose late estate of \$100,000 has been assigned by her executor, Elise, to the A.M.A.A.*



*Elise, an American business success story, pledged \$250,000 in addition to her sister's \$100,000.*



ment of \$10,000 to the Holy Martyrs Ferrahian Armenian High School. In memory of her sister, she donated to the U.A.C.C. the cost of two panels of stained glass. Her latest benevolent act was a pledge of \$250,000 to the Armenian Missionary Association of America on the occasion of its 60th Anniversary Celebrations at the Ambassador Hotel in Los Angeles on November 18, 1978. On that occasion, she was recognized by the Master of Ceremonies, Dr. Mihran Agbabian and his wife, with a corsage. The Executive Director of the AMAA, Dr. G.H. Chopourian, has been in conversation with Miss Merdinian about the possibility of turning the two-unit apartment of hers on Edgemont Avenue into a religious and social service center designated as the "Elise-Charlotte Merdinian Center." We will continue to pray that the wisest and most practical decision may prevail in that arrangement. In a note to the Executive Director dated November 27, 1979, a year after her pledge of \$250,000, Miss Merdinian stated that she would like to add \$100,000 from her sister's Estate specifically in memory of her beloved sister Charlotte. Originally, it was assumed that Charlotte's \$100,000 was in the \$250,000 pledge, but now the AMAA has obtained another big surprise and the President of the Association has extended his personal letter of appreciation to her.

The Board of Directors, in recognition of the benevolence of the two sisters, have placed a special plaque in the AMAA Headquarters with the following wording:

*"The Board of Directors wish to recognize gratefully Charlotte Merdinian, deceased on May 17, 1972, and Elise Merdinian, sisters in exemplary loving relationship, who out of their love for the AMAA have donated their entire life savings of substantial value to the Association. For this act of benevolence the Board of Directors extend their very deep gratitude and pledge to faithfully administer the Merdinian Estate as an Endowed Fund."*

A nation is sustained and its life perpetuated by the self-giving contributions of its citizens in "gold, and frankincense and myrrh" and by the talents applied to spiritual, moral, social, and intellectual development. We thank God for those who so plan as to make life eternally creative and productive. Thank you, Elise.

## THE STRUGGLES OF AN EARLY IMMIGRANT

### The Story of Yervant N. Vartanian

In proportion to which the Armenian community in the United States has improved its economic status and become affluent, it has in a similar proportion begun to develop lapse of memory! The Community forgets the toughness of the times in early 1900 and later. It fails to somehow remember the creativity that early settlers had to have in order to sustain their lives. It is, therefore, instructive and edifying to resurrect some of the older stories of settling, working and living. The roughness and toughness of the times and the hard labor necessary to sustain families is clearly visible in the story of Yervant Vartanian and his family.

Yervant Vartanian and his brother Haig were born in Bitlis in 1886 and 1889 respectively. They were the only two children of Nazaret and Takouhie Paregian Vartanian of Bitlis. Yervant states the record in the family Bible shows he was born at 9:30 p.m. on Friday and his brother on August 30. The boys' father died of influenza on February 22, 1890 in Bitlis.

Challenged by the lure of the Great Country, Takouhie took her two sons and brought them to the United States arriving in New York on February 14, 1902 and moving on to Fresno after about a 10-day stay in fabulous New York City. Theirs was indeed pioneer work for they commenced life in the United States with a minus—with a debt of \$350.

During an interview with Yervant some questions were posed to him.

*"How on earth did you manage in this country with no financial security of any kind?"*

He began to relate the following story which is an eye-opener about life and its hardships in Fresno and surroundings:

*"My mother worked in the city for a doctor for 50¢ a day. On the other hand, my brother and I labored in vineyards and packing houses for \$1.00 a day. Because poverty dictated that family support become a priority, my brother and I were not able to attend school for any length of time. Due to the necessity for earning a living, I only completed third grade. The rest of our education had to be by self-study. In fact our situation was so difficult that the three of us lived in three different homes for six months each: I stayed at Hovakim Vartanian's house, my mother Takouhi Vartanian at her cousin Helen Hagopian's home and my brother Haig at Reverend Vartanian's home. We all then moved into our first home together. All these homes in which we stayed never charged us one cent, which we really appreciated and my brother and I do so until this day."*

*"To be able to establish ourselves in some securer way, all three of us decided to live in a migrant camp home provided by a fig orchard owner where we picked figs for six weeks, six days a week, all together making \$105. This was because we did piecework, putting daily every ounce of energy we had into the work."*

*"From what you are saying," inquired the interviewer, "life must have been truly rough. How did you manage to finally stand on your own feet?"*

*"We returned to Fresno and my mother, brother and I rented a home for \$7.00 a month for one year using the balance for bedding, a stove and some furniture. This gave us a niche of our own. To sustain ourselves all three continued to work, this time in packing houses. Working four months from August through November, we accumulated \$225 all together. We were able to get by with that amount during the following eight months. My brother and I went to school for about three months, starting work again in April. But we thirsted for some kind of independence and the next we knew we had bought ourselves a cow for \$45 and two dozen chicks at 50¢ apiece. Behold we began to receive nourishment from plenty of milk and eggs that we eventually harvested. In fact, we even sold some milk at the unbelievable price of 5¢ a quart. We went on living in this way until World War I. During all this time when we were striving to establish ourselves, my two uncles, too, especially Ovaghim Vartanian, looked after us."*

*"Were you enlisted in the Armed Forces of the United States?" "Yes, both my brother and I were enlisted and received our orders to proceed but Armistice was declared and we did not become active participants in World War I. Our joy was*



The Hovakim Vartanian Family



The Reverend Vartanian, his wife and daughter Kate.



Mother Vartanian, with sons Yervant (right) and Haig.

*tremendous finally when we bought a two-bedroom house for \$1,100 with a down payment of \$250. We paid it up in about five years and then traded the house as a down payment for a \$9,500 30-acre ranch which was a vineyard and raw land. We moved into it in 1917. We had our unfortunate experiences during the "Big Depression" as the rest of the country did—we lost the ranch. But, determined in our hearts to win it back, I worked for the new owner for free for three years, paid the taxes and the interest and finally bought it back for \$6,500. I worked the ranch, took care of my mother (who incidentally died on September 18, 1963 with interment on September 25) and sold the ranch finally in 1946 for \$29,000."*

*"It looks as though," said the interviewer, "your luck was beginning to turn around."*

*"Yes" he said. "I then moved into the town of Fresno with my mother and took care of her until her death. After that I bought seven pieces of property, retired and have been living on the income up to the present. They turned out to be fairly profitable."*

*"What else do you have to be thankful for, Mr. Vartanian?" was the next question.*

*"I am in excellent health," he responded eyes glittering. The new generation believes hard work is harmful. Is it not possible perhaps that hard work is not as harmful as some people would have it believed?"*

Mr. Vartanian today lives comfortably in his own single home on Van Ness Avenue in Fresno. His heart is full of compassion. When he thinks of the past and weighs what he wants to do with his accumulated wealth tears of happiness well up in his eyes. Yes, definitely, he wants to use his accumulation of wealth for the betterment of Armenian life, especially the life of poor Armenian children as well as adults. That is why he pledged all his estate, except for bequests to his church and brother, to the AMAA. The estate will approximate a quarter million dollars and will be established as an Endowed Fund. The annual income will be used for religious, educational and general philanthropic purposes but specifically for Armenian Christian educational institutions and/or hospitals such as Haigazian College, Armenian Theological Students' Aid, Armenian National Sanatorium, Institute for Armenian Blind and Deaf, churches which demonstrate they are in danger of discontinuance, welfare needs of Armenians in financial or physical distress and Armenian Gospel Hour.

Correspondence dating back to 1965 indicates Mr. Vartanian was in close communication with the Rev. Edward S. Tovmassian, the immediate Past Executive Secretary of the AMAA, at which time he had indicated his desire to set up a Vartanian Family Endowment Fund. During the 60th Anniversary Celebrations of the AMAA in 1978 and just prior to the Banquet in Fresno on December 2, 1978, Mr. Vartanian pledged to assign his entire estate to the AMAA aside from his responsibilities to his brother and church. The Fund will be named the Nazaret and Takouhie Vartanian Endowment Fund.

Yervant Vartanian achieved his purposes in life through his willingness to make extreme personal sacrifices. He himself did not marry to take care of his mother. He lived prudently yet generously for his church and the mission of his church, the Armenian Missionary Association of America.

Thank you, Yervant.



The Board of Directors and the Executive Director hope all our readers have had a blessed Christmas and a good beginning in the new year. We thank you all for your support with your prayers and financial assistance.

You will forgive us if we stress in this report the variety of needs that we are faced with. Where can we turn to except to those whose hearts are in Christ?

### THE CRY OF THE POOR Your GIFTS Can WIPE AWAY TEARS

Case after case of "Need-stories" are brought before the Association, necessitating action over and above the annual budget commitments. It is a frightening experience, particularly in view of the words in Proverbs 21:13-14: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

It will be agreed that it will not be wise to give the full names of persons in serious need for whom appeals have been made to the Association, but we must at least anonymously present a few of the many cases that have been brought to our attention.

**CASE 1 — E.G.**  
—Retired nurse, home damaged during the Lebanese civil war, with her only income from injections she gives to neighbors.

**CASE 2 — N. & S.A.**  
—Retired secretary and incapacitated family member with home badly damaged during the Lebanese civil war.

**CASE 3 — Y.I.**  
—Former servant, now incapable to work, and her blind husband.

**CASE 4 — G.K.**  
—Helpless, old and sickly widow whose children are unable to help her.

**CASE 5 — M.K.**  
—Old widow wounded during civil war, hospitalized for a long time with no relatives to help.

**CASE 6 — K.L.**  
—Old widow, whose one helper was incapacitated during civil war and cannot help anymore.

**CASE 7 — A.T.**

—Small daily wage, sick wife, several children and not enough funds to live in a hut.

**CASE 8 — O.T.**

—Retired teacher, no income and depends on gifts.

**CASE 9 — A.T.**

—Unemployed music teacher, lives on gifts from some sources.

**CASE 10 — N.Z.**

—Retired teacher with no income.

**CASE 11 — K.B. and family**

—Husband killed in 1975 by bomb, 3 underage children to support, house-cleaning job provides \$150 a month.

**CASE 12 — K. Family**

—9 members, one child employed, father street seller, income totally inadequate.

**CASE 13 — M.R.D.**

—Husband killed in 1976 during Lebanese civil war. 12 and 14 year old children. Health in poor condition and cannot work, house rent is \$500 a year. In absolute dire need.

**CASE 14 — A. Family**

—Four of five school-age children have to attend school and minimum payment by family, after local financial assistance, is \$800. As the only and low wage earner, the father can't cope with it.

**CASE 15 — D. Family**

—Father mentally ill, are unable to meet the school and family expenses of three children.

**CASE 16 — T. Family**

—Four half-orphan children in family, two of the children employed to help the schooling of the other two and the mother.

**CASE 17 — N. Family**

—Father deceased, mother too weak to work, 18-year old child leaves school to work to support schooling of her two orphaned siblings and the family.

**CASE 18 —**

—Family of 8 children, father wounded in civil war, mother sole wage-earner with income just enough for school fees of children.

**CASE 19 — H. Family**

—Large family of 9, five in school, father mostly unemployed. The eldest son sole wage-earner.

What can AMAA's response be?  
HERE ARE SOME ALTERNATIVES  
WITH PARENTHETICAL COMMENTS:

1. Sorry, the budget is closed and we have no funds. (But AMAA cannot assign in following budgets, if no public donations are forthcoming for these purposes).
2. Sorry, these needs are local and those in your city who are rich should take care of such needs. (Actually, these 19 cases are a drop in the bucket" so to say. Many, yes many, local persons, groups, organizations provide generously, but not possibly enough to care for all these and other needs presented to them).
3. Spend existing unencumbered capital. (If that is done, the budget each year needs to be reduced and other services therefore reduced proportionately).
4. Appeal to the generosity of the public and provide for the welfare of the unfortunate to the extent of their support. (That appears to be our only reasonable alternative, so we reach out to you for your outreach).

"The children of Israel...cried, and their cry came up unto God by reason of the bondage — And God heard their groaning..." Exodus 2:23,24.

I am sure God will hear the cries of those in need through us all in more fortunate circumstances.

### ARMENIAN EVANGELICAL SOCIAL SERVICE CENTER

The Board of the Center continues to provide important services:

1. Statistics for 3 months' activities indicate 319 cases of job placement, senior citizens', housing, counseling and immigration problems.
2. Studies are being made to make a film on the AMAA's Social Service Center. Estimated cost, over \$13,000. Patrons may make inquiries at the AMAA Headquarters or through the AESSC Board.

These important services of the AESSC are not receiving sufficient financial support. Can you help, please?

### HASMIG COLLIER'S WORK IN HOLLYWOOD AND SURROUNDINGS

Hasmig Collier's work schedule is intense and covers the following:

1. Three weekly Bible Study Classes.
2. Two adult meetings twice a week in the Hollywood Presbyterian Church followed by two elementary English classes (six of those attending accepted Christ).
3. Two child evangelism classes a week.
4. One weekly Sunday School.
5. One teenagers' class for boys once a week.
6. One teenagers' class for girls once a week (two accepted Christ).
7. Visits to elderly or sick Armenians.
8. Speaking to various groups upon invitation.
9. Visits to hospitals when requested.
10. Visits to two crippled young men and one crippled young Armenian lady.

Funded by the United Armenian Congregational Church of No. Hollywood. Please direct contributions to the Church.

### ARPINE AGHABEGIAN, MISSIONARY IN TEHERAN, IRAN

Arpine Aghabegian reports schools were reopened on September 23. Her involvements are:

1. Religious classes at the Gohar Mesrobian School.
2. Sunday School classes in three centers.
3. Supervision of lunch program.
4. Leading junior and senior youth activities and Bible studies in three church centers.
5. Youth retreats and conferences. Theme for the last retreat was "What does the cross of Jesus Christ mean to each one of us?" with the Biblical text, "Woe to me if I do not preach the Gospel."

I Cor. 9:16

The financial need for the Teheran Mission is \$20,000 annually. Consider becoming a regular monthly sponsor for this important work. The time is now!

### SEROP SEROPIAN — THE KIDNEY TRANSPLANT CASE

Further funds have been requested to write off a large amount of debt incurred by the family.

Those who were generous in pro-

viding for the surgery which cost close to \$35,000 may wish to add some further financial assistance to help the family with their problem. Will be happy to hear from you.

### PILGRIMAGE TOUR TO ETCHMIADZIN

In answer to requests as to what tours are available next summer to Armenia, we provide the following information:

On the occasion of the silver anniversary of the enthronement of Supreme Patriarch Vazken I towards the end of September and early October, 1980, GARBIS TOURS is planning a very pleasant and educational tour to the Holy See and many other historical sites in Armenia in late September and early October, 1980.

For further details contact the AMAA office, if interested: 140 Forest Avenue, Paramus, N.J. 07652, (201) 265-2607, 2608.

### PARTICIPANTS IN THE YEAR OF THE ARMENIAN CHILD COIN BANK PROJECT

Dear Generous Friends:

It is with grateful hearts that we extend our thanks to all the churches and their pastors, missions committees, families and individuals who participated in AMAA's Coin Bank Project of the Year of the Armenian Child.

Walkathons, benefit sales, Sunday School student involvement helped augment the returns to over \$11,000. This will be a Fund, the income from which will be used for impoverished children.

As promised, a Prayer of Consecration was offered for the project and the participants, in the Armenian Presbyterian Church of Paramus on Sunday, December 23, 1979, a change having been made from the stated Consecration date of November 18.

Thank you for everyone's prayers for this project and for your generous contribution.

In His service,  
G. H. Chopourian  
On behalf of the Board of Directors

### MR. ALEX MANOOGIAN, AGBU PRESIDENT, COMMENDS AMAA FOR ITS DEVOTION

Dear Dr. Chopourian,

It is that time of the year again when we have to look back over our achieve-

ments as individuals and as organizations.

The AMAA, thanks to its dedicated leadership, stands high among religious, charitable and educational organizations, in terms of devotion and services.

Your organization and your community have done more than their share in extending services and assistance where it is needed most, in underprivileged areas of the world.

The task is so great and the human misery and suffering are so overwhelming that no single Armenian organization can assume the responsibilities to face all challenges. Whatever AMAA and other organizations provide in terms of services and assistance will complement the world operations of the AGBU, which is dedicated to the same goals and ideals of improving the condition of our less fortunate brethren around the world.

Members of our organizations can feel proud for the achievements of the last year and can look with confidence to the future.

I would like to extend to you, and through you to all the AMAA leadership and members, my best wishes of a Merry Christmas and a happy New Year.

With warm personal regards, I remain

Sincerely yours,  
A. Manoogian

12/18/1979

### A.M.A.A.'S OFFICE HOURS

Monday thru Friday: 9:00 a.m.-5:00 p.m.  
Telephone Nos. (201) 265-2607, 2608

After office hours and holidays:

- Telephone 265-2607 to leave message on recording machine.
- Telephone 265-2608 for possible personal contact.

### REPUBLISHED

Elizabeth Caraman(ian) Payne's  
DAUGHTER OF THE EUPHRATES

Best April reading for Armenians for a recapturing of the past in Turko-Armenia.

Sale price: \$4.95  
Order from AMAA  
140 Forest Avenue  
Paramus, N.J. 07652



## VAHE KAHKEDJIAN: THANKFUL FOR NEW LIFE IN BEAUTIFUL FREE AMERICA

Mr. Vahe Kahkedjian, a young man stranded in the United States, has expressed his gratitude in the statement below to those who made possible his permanent residence in the U.S. His words are eloquent testimony to the assistance given by the Armenian Missionary Association of America, specially by its immediate past president, Mr. Archie Cherkezian, who piloted the Sixtieth Anniversary preparations and Campaign so capably during his tenure. We quote Vahe:

*"In June 1976 I left war-torn Lebanon and came to the United States on August 21 on a student's visa to study Electronics Technology after a sojourn of 2 weeks in Cyprus, 4 in Greece and 3 in Holland. My brother Siragan tried but failed to establish residence in Canada, returning to my sister. On arrival, I had only 54 Canadian dollars and 35 Greek drachmae (\$1.00).*

*"In Worcester, Massachusetts, my uncle, the Rev. Dr. Herald Hassessian, took me to a bank where on his collateral I was able to borrow \$1,000 to pay my college fee. Having no work permit, I worried about returning the loan, but had no concern about living conditions for my uncle and his lovely wife opened their home to me, taking care of my needs, and since June 1977 I have been residing with my aunt's family, the Moursalians in New Milford, New Jersey.*

*"The Rev. Hassessian introduced me to Dr. G.H. Chopourian who, upon hearing of my plight, supplied \$1,000 from the AMAA funds of which \$500 was a scholarship grant towards tuition expenses in college. Dr. Chopourian, to assist me further, arranged an appointment for me to see two true Armenians, Archie Cherkezian and his son Bill, in New York during my Christmas vacation from school. Mr. Cherkezian offered me a job as rug repairer and, with his son Bill, undertook to sponsor me. This meant much work in the preparation of documents, filling out several application forms and forwarding them to the Labor Department for certification. In two months the Labor Department certified acceptance. But, I had quite a bit of trouble with the Immigration and Naturalization Services. Finally, about one and a half years after Labor Department certification, I was granted permanent residence in July 1979.*

*"I personally thank all the people who helped me along the way but especially my uncle, the Rev. Herald Hassessian, Mr. Archie Cherkezian and Bill and Dr. G.H. Chopourian for enabling me to find a new life in this beautiful free country. I thank God for the charitable ministry of the Armenian Missionary Association of America which reaches out to the needs in our community and in the world. God being my helper, I will try my best to be a useful person in the Armenian Evangelical communities."*

Vahe will be an exemplary Armenian and a good U.S. citizen. He has already reimbursed the loans granted to him by the bank and the A.M.A.A., showing sensitivity to the needs of others. Refunded loans are recycled.

God bless you Vahe. Join hands with us to spread the love of God wherever possible.



Vahe  
Kahkedjian

## GREETINGS FROM FROM AEU-NA MODERATOR

Mr. George Philibosian, Moderator of the Armenian Evangelical Union of North America, has extended his best wishes for Christmas and the New Year and challenged us all to "bring our thanks to God for His wondrous gift in the person of the Blessed Savior, Jesus Christ, His Son." His greetings to the pastors, Church Councils and the AMAA surely extend to all of our Armenian brethren everywhere.

Mr. Philibosian has also requested that we alert all Armenian Evangelicals, whether they be in Armenian Evangelical or other Churches, about the forthcoming Fifth Biennial Assembly of the AEU-NA scheduled to be held in Mills College, Oakland, CA as follows:

When:	June 25-29, 1980
Where:	Mills College, Oakland, CA
Theme:	OUR MISSION FOR THE 80's
Fees:	\$140. \$75 Youth and Students
Who may attend:	One Clergy and one delegate from each Church, Union or religious organization.
	Any and all Armenians interested in the life of our Churches.

Mr. Philibosian concludes his message in these timely and inspirational words:

*"Let us continue our lives as true Christian souls, faithful to our Lord, devoted to our predestined path by our Savior and let there be no doubt that a life of grace and inner spiritual guidance and ease is a supreme gift from our Creator."*

The AMAA has been requested to plan a Mission Seminar related to the theme "OUR MISSION FOR THE 80'S." Please keep us all in your prayers.

**When in NEW JERSEY OR NEW YORK ON A TOUR, REMEMBER TO VISIT the AMAA HEADQUARTERS. THERE IS ALWAYS FRESH COFFEE.**

## հայերէն բաժին

### ՆՈՐ ՔԱՅՆԵՐ ԵՒ ԱՊԱԳԱՅ ՅԵՌԱՆԿԱՐՆԵՐ

Այս յօդուածը արտատպուած՝ «Ջանասէր Երկշաբաթերթ»-ի Հոկտեմբեր 1979ի թիւէն:

Ուրախ ենք որ վերջին 16 ամիսներուն ընթացքին մի քանի կարեւոր ֆայլեր առնուեցան Հայ Աւետ. Շարժման ծիրէն ներս, որոնք քարմ յայտն են շրջանի մեզի, եւ նոր հեռանկարներ բացին մեր առջեւ, Հայ Աւետ. Շարժման ներկայ եւ ապագայ գործունէութիւններուն նկատմամբ:

1978 տարուան Յունիս ամսուն տեղի ունեցաւ Հայ Աւետ. Եկեղեցիներու Համաշխարհային Համագումարը: Անկէ բխեցաւ վարիչ Մարմին մը «Մասթըր Փլէն Բոմիթի» անունով:

1979 Մարտ 3-ին տեղի ունեցաւ յանձնախմբային նիստ մը որ պատրաստեց օրակարգը վարիչ Մարմինն յառաջիկայ նիստերուն համար:

1979 Օգոստոս 22 եւ 23 օրերուն տեղի ունեցան վարիչ Մարմինն նիստերը, եւ առնուեցան կարգ մը կարեւոր որոշումներ:

Այս բոլարը մեր առջեւ կը բանան կարելիութիւններով յղի ժամանակաշրջան մը:

Կ'ուզենք այս ֆայլերուն վրայ նախ յետադարձ ակնարկ մը նետել, եւ յետոյ վեր առնել կարգ մը իրադարձութիւններ եւ ապագայ հեռանկարներ:

### ՀԱՅ ԱՒԵՏ. ԵԿԵՂԵՑԻՆԵՐՈՒ ՀԱՄԱՇԽԱՐՀԱՅԻՆ ՀԱՄԱԳՈՒՄԱՐԸ

Ինչպէս ծանօթ է այս համագումարը տեղի ունեցաւ անցեալ տարի (26-28 Յունիս 1978) Միացեալ Նահանգներու մէջ, Ֆիլադելֆիոյ մօտ, Հէյվլըթսոուն քաղաքին մէջ, Ամերիկեան դոկտէր մը շրջափակէն ներս: Ներկայ էին 123 հոգի, 44 հոգի եւ 79 աշխարհական — պատուիրակ կամ հիւր:

Ներկաները եկած էին աշխարհիս բոլոր կողմերէն: Դժբախտաբար Ֆրանսայէն միայն մէկ հոգի ներկայ էր, եւ Աւսթրալիայէն ներկայացուցիչ չկար:

Թէեւ մէկ իմաստով 4-րդ միջ-եկեղեցական համագումար մըն էր, մեր վերջին 60 տարուան պատմութեան մէջ, բայց ուրիշ իմաստով առաջին միջ-եկեղեցական համագումարն էր որ 125-ի մօտ անձեր է մի համախմբած էր կարեւոր հարմար չորս խորհրդակցելու համար: [Տես Ջանասէր 1978, Օգոստոս թիւ]

Ինչ փոյթ թէ համագումարը որոշումներ տալու օրինական եւ սահմանադրական հիմեր չունէր, եւ առաւելաբար խորհրդակցական բնոյթ

ունէր: Բայց մեծ իրադարձում մըն էր մեր պատմութեան մէջ, եւ արդիւնքն էր Հայ Աւետարան-չական Ընկերակցութեան եւ Ամերիկայի Հայ Աւետ. Միութեան գործակցութեան:

Սան Փաուլոյի Հայ Աւետ. Եկեղեցիին հովիւը՝ Պատ. Մովսէս Ճանապողեան այսպէս կը բանաձեռէ իր տպաւորութիւնները սոյն համագումարին նկատմամբ. —

1. — Հայ Աւետ. Եկեղեցիներու համաշխարհային համագումարին ընթացքին անդամ մը եւս արժարժուեցաւ ու հաստատուեցաւ Հայ Աւետ. Եկեղեցիներու մէկութեան գաղափարը: Արդարեւ, համաժողովին ամբողջ տեսողութեան, աշխարհի չորս կողմերէն եկող Հայ Աւետ. Եկեղեցիներու առաջնորդներն ու ներկայացուցիչները իրենք զիրենք կը զգային որպէս նոյն Եկեղեցիին անդամները ու զաւակները:

2. — Համաժողովը առիթը ընծայեց մասնակցողներուն ճանչնալու Հայ Աւետ. տարբեր եկեղեցիներու կեանքը, դորձը, կարելիութիւնները ու դիմագրաւած հարցերը:

3. — Համաժողովը, նաեւ իր բոլոր գործունէութիւններով, առիթ մը եղաւ հոգեւոր նորոգութեան եւ շինութեան համար: Մասնակցող



հովիւներն ու աշխարհականները ոչ միայն առիթ թը ունեցան զիրար ճանչնալու եւ իրարու հետ եղբայրական յարաբերութիւններ մշակելու, այլ նաեւ հոգեւոր օրհնաբեր մթնոլորտի մը մէջ միատեղ աղօթելու, Սուրբ Հոգիով զօրանալու եւ իրարու հոգեւոր քաջալերութիւն ըլլալու:

4.— Համաժողովը նաեւ պատեհ առիթ մը ներկայացուց աւելի մօտէն ճանչնալու Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան գործը, նաեւ աշխարհի բոլոր Հայ Աւետ. եկեղեցիներու աւետարանչական աշխատանքներուն մէջ ազդու միջոց մը ըլլալու անոր ներկայացուցած ընդարձակ կարեւորութիւնները:

5.— Համաժողովը լաւ առիթ մը ընծայեց մասնակցող բոլոր եկեղեցիներուն՝ քննելու, երեւան հանելու եւ սահմանելու իրենց դիմադրաւած այժմէական հարցերուն զլխաւորները: Համաժողովի օրակարգի նիւթերը իմաստութեամբ ընտրուած էին, որոնք կատարելապէս կը սահմանէին Հայ Աւետ. եկեղեցւոյ դիմադրաւած այս օրերու հարցերն ու դժուարութիւնները:

Այսուհանդերձ, մեր կարծիքով, համաժողովի օրակարգը աւելի ամբողջական պիտի ըլլար եթէ անոր վրայ նաեւ ըլլային երկու այլ նիւթեր:—

1.— Հայաստանի Հայ Աւետ. եկեղեցիին եւ Համայնքին պարագան,

2.— Նորակազմ Հայ գաղութներու մէջ նոր Հայ Աւետ. եկեղեցիներ հիմնելու կարելիութիւնները:

Մ. Պ. Ճ.

## ՎԱՐԻՉ ՄԱՐՄԻՆ ՄԸ

Վերոյիշեալ համագումարին վերջաւորութեան նշանակուեցաւ-ընտրուեցաւ վարիչ մարմին մը բաղկացած 14 անդամներէ, որոնցմէ երեքը Միջին Արեւելքէն: Այս մարմնին պաշտօնը պիտի ըլլար սերտել տեղի ունեցած խորհրդակցութիւնները, ամբողջական լայն ծրագիրներ մշակել, եւ թելադրութիւններ ընել մեր բոլոր եկեղեցիներուն, առ ի վաւերացում: [Տես Զանաւէր 1978, Օգոստոս, էջ 177]

Վարիչ այս մարմինը արդէն 22 թելադրութիւններ պատրաստած էր համագումարին ցրդուելէն առաջ:

## ՎԱՐԻՉ ՄԱՐՄԻՆԻ ՊԱՇՏՈՆԱԿԱՆ ՆԻՍՏԸ

Ուրախ ենք որ Վարիչ Մարմինը գրեթէ լրիւ կազմով իր երկօրեայ նիստերը գումարեց Լոս Անճելըս, Օգոստոս 22 եւ 23 օրերուն, 1979: Ընդհանրապէս ընթացան նախապէս եղած 22 թելադրութիւններու վրայ, եւ առին կարգ մը որոշումներ: Բնականաբար կարգ մը թելադրութիւններ ձգուեցան տարբեր միութեանց եւ տարբեր եկե-

ղեցիներուն ուշադրութեան:

Թիւ 16 առաջադրութիւնը ուշադրութեանը կը յանձնենք մեր եկեղեցիներուն եւ շնթերցողներուն:—

## ԹԻԻ 16 ԱՌԱՋԱԴՐՈՒԹԻՒՆԸ

1.— Յանձնարարել ստեղծել ՀԱՅ ԱԻՏԱՌԱՆԱԿԱՆ ՀԱՄԱՇԽԱՐՀԱՅԻՆ ԽՈՐՀՈՒՐԴ, անդամակցութեամբ Հայ Աւետարանական երեք Միութիւններուն, ինչպէս նաեւ Հայ Աւետ. եկեղեցական բոլոր կազմակերպութիւններուն եւ այլ եկեղեցական մարմիններուն, որոնք կապուած չեն ներկայ Միութիւններուն հետ:

2.— Զառարկել եթէ որեւէ միութիւն շարունակէ անդամակցիլ ՄԻՋ-ՄԻՈՒԹԵՆԱԿԱՆ ԽՈՐՀՈՒՐԴԻՆ, առանց մոռնալու որ առնչակից բոլոր միութիւնները ցարդ անդամակցած չեն անոր:

3.— Յանձնարարել կազմել Հայ Աւետարանական Համաշխարհային Խորհուրդի Գործադիր Յանձնաժողով մը, որ բաղկանայ ինը անդամներէ, հետեւեալ համեմատութեամբ:—

— 2 ներկայացուցիչ իւրաքանչիւր երեք միութիւններէն,

— 2 ներկայացուցիչ Աւետարանչականէն,

— 1 ներկայացուցիչ միութիւններու ծիրէն դուրս գտնուող եկեղեցիներէն:

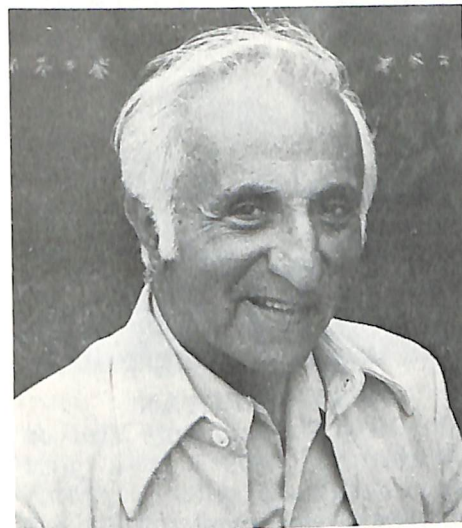
4.— Յանձնարարել որ Գործադիր Յանձնաժողովը նիստի հրաւիրուի մասնակցող կազմակերպութիւններու ներկայացուցիչներուն նշանակումէն ետք եւ որ Յանձնաժողովին սկզբնական աշխատանքները ուղղուին մշակելու սահմանադրութիւն մը, ուր նկատի առնուած ըլլան Հայ Աւետարանական եկեղեցիներու Համաշխարհային Համագումարին բոլոր որոշումները: Այս սահմանադրութիւնը պիտի գրկուի անդամ միութիւններուն՝ վաւերացումի համար:

5.— Յանձնարարել որ Գործադիր Յանձնաժողովը իրաւասու ըլլայ Հայ Աւետարանական Համաշխարհային Խորհուրդը նիստի հրաւիրելու:

6.— Յանձնարարել որ այս որոշումները զրկուին առնչակից բոլոր կազմակերպութիւններուն, խնդրելով որ անոնց պատասխանները կեդրոն գրկուին ոչ աւելի ուշ քան 15 Սեպտեմբեր, 1980:

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Յաջողութիւն կը մաղթենք Վարիչ Մարմնին աշխատանքներուն: Կը մաղթենք որ իր առաջնորդութեամբ Հայ Աւետ. Շարժումը ոչ միայն իրմէ ակնկալուած դերը կարենայ կատարել մեր ազգէն ներս, եւ այն երկիրներուն մէջ, որոնց քաղաքացիութիւնը կը վայելենք, այլ նաեւ մեր Շարժումը վերածէ քրիստոնէական իրական բանակի մը՝ տողորուած վսեմ իտէալներով՝ նորանոր նշանաւորներ կատարելու իր շուրջ:



## AVEDIS ALBERT ABRAHAMIAN

Family members and friends were deeply saddened at the passing away of Avedis Abrahamian, a true Christian gentleman, quietly in his sleep on November 10. A funeral service was held in Northport, L.I. officiated by the Rev. S.K. Sulahian, and on November 18, Memorial Services were held at the Armenian Evangelical Church of New York, again with the Rev. Sulahian officiating. Personal tributes were offered by Mr. Daniel Yankelovich and the Rev. Leon Tavitian. Family members and friends, some coming from great distances, had filled the Church to capacity. A memorial dinner was then served in the Church Hall.

Avedis Albert Abrahamian was born in 1906 in the village of Sheikh Haji in the Province of Harput. He was the second of three children of Sahag and Elizabeth Abrahamian. His early years were spent in the comfort and loving protection of his large family, but in the summer of 1915 everything was disrupted. . . as for all Armenians. . . and a long journey began which miraculously led them to the safety of the United States and a new start in life six years later in 1921.

Having settled in New York, Avedis joined his brother Abraham in business, working together as painting contractors and in the retail paint and wallpaper business. In 1935, he and Arpine Kaboolian were married and were blessed with two daughters, Rose and Carolann. They made their home in the Bronx until 1972 when, after retirement, Mr. Abrahamian and his wife Arpen moved to Long Beach, Long Island.

All those who knew Avedis well know that he was an extraordinary man. He was genuinely beloved to so many. In his personal tribute, Mr. Yankelovich, Avedis' brother-in-law, stated: "Avedis was never locked inside himself in a selfish, self-centered way. . . He was open to everyone and gave of himself to all who asked. . . He was open to nature and loved gardening and watching the ocean. . . He was open to ideas, always wanting to learn, to know and to understand. . . Avedis transcended the confines of personal ego and reached beyond himself out to nature, to ideas, to people, to history, to God."

Avedis was a dearly loved member of the Armenian Evangelical Church of New York. He was a leading influence, a peacemaker in his Church. He held various important positions and performed them conscientiously and faithfully. In his testimony, addressing himself to the children and grandchildren, the Rev. Sulahian stated, "If you had an ancestor who was a president or some famous person, you would be proud to say, 'He was my father, or grandfather, or grandmother.' There is something much more important about your father and grandfather that you should be proud of—HE WAS A CHRISTIAN GENTLEMAN. Some people may be Christian without necessarily being gentlemen. Others may be gentlemen without necessarily being Christian. He was both—a Christian gentleman. Be proud of him. Remember him. And, follow in his footsteps."

A further quotation from Mr. Yankelovich's testimonial statement about Avedis' life should be an inspiration to all of us:

*"One meaning of his life, therefore, is the proof it gives to all of us that in a secular age it is possible to believe. In a faithless age it is possible to have faith. In a sophisticated age, it is possible to retain a sweet innocence. In an age of moral ambiguity, it is possible to be a genuinely good person. In an age of self-centeredness, it is possible to escape the limits of the self. In an age of fickleness, it is possible to cherish the same woman for a lifetime."*

The Board of Directors as well as the Executive Director of the Association, Dr. G.H. Chopourian, wish to extend sincere condolences to his surviving beloved wife, Arpen; daughters, Rose

Munch and Carolann Najarian; brother Abraham; sister Araxi Azarigian; three grandchildren, Douglas, Gregory and Barbara Munch; and all the husbands and wives of his immediate kin.



## PEARL AARONIAN

Pearl Aaronian was born into the Christian home of Michael and Gulvart Barsamian in Kharpert. At the age of two, her father died and shortly afterwards the family moved to Constantinople.

Mrs. Aaronian's mother was a dedicated Christian and extremely interested in education. Under her guidance, Mrs. Aaronian attended college and received her Bacheior of Arts degree from the American College for Women in Europe and then came to the United States never to return home. Her mother followed a year later and they settled first in Troy, New York, and later in Cambridge, Massachusetts. They joined the First Armenian Church in Boston and Mrs. Aaronian sang in the church choir.

In 1915 she married Dr. Aaron M. Aaronian, a dentist, in the Armenian Euphrates Evangelical Church and settled in Providence, Rhode Island. Both became active members of the Providence community. Dr. Aaronian, before his death, was chairman of the Board of Trustees of the Armenian Euphrates Evangelical Church for 15 years and Mrs. Aaronian held every office of the Ladies Aid Society of the church. She was a great believer in the welfare of Armenians and a member and supporter of the Armenian Missionary Association. She was a 50 year member of the AGBU and a former



member of the Order of the Eastern Star.

Mrs. Aaronian entered her eternal rest on Sunday, July 15, 1979 after an extended illness. During the last few years, even though she was incapacitated, she never lost interest in her church and the Armenian community.

Burial services took place in her beloved church with the Rev. Leon Tavitian officiating. The Board of Directors of the AMAA wish to extend their sincere sympathies to the surviving kin, daughters Evelyn and Annette, her son-in-law, Dr. D. Richard Baronian and two grandchildren.



EDWARD N. TASHIAN

Edward N. Tashian of Watertown, Mass., a graduate of Euphrates College and M.I.T., and a benefactor of AMAA, died on September 25 at his home at the age of 87.

Edward was born in Harpoot, Armenia. He received his education at Euphrates College from which he graduated with honors in 1912.

Soon after graduation he came to the United States with the ambition of studying engineering at MIT. Because of lack of financial means to achieve his goal he worked for a few years as a printer. He entered MIT in 1919 and graduated in 1922 finishing the four-year course in three years.

After graduation he established his own architectural contracting business, serving in Greater Boston until the Second World War.

During the war he worked for the U.S. Engineering Office and after 1946 for a well-known Boston engineering firm, Fay, Spofford and Thorndike, as a building estimator and structural engineer for many years. A member of various engineering societies, he was a registered engineer in the State of Massachusetts.

Mr. Tashian was a devoted member of the AMAA, who, with his brother, Dr. Hovnan Tashian, established an educational fund of \$18,000 with the Armenian Missionary Association of America (AMAA) which is known as the Tashian Brothers' Educational Fund. He was also a member of the National Association for Armenian Studies and Research and a benefactor of the AGBU.

Funeral services took place at the First Armenian Church of Belmont. In-lieu-of flower donations in the amount of \$2,380.00 were made and distributed to various churches and organizations.

The Board of Directors extend sincere sympathies to Dr. Hovnan Tashian and his other kin. His charitable arrangements will survive him for a long time and bring comfort and hope to the recipients.

#### LEON M. BABLOUZIAN

Levon Bablouzian was born in Zeytoon, Turkish Armenia, in 1907 and died on October 10, 1979.

Levon, the youngest of 9 children escaped the atrocities of the Turkish massacres and along with a sister and brother was taken into an American orphanage in Istanbul. After being accepted at Gainesville College in Florida and on being sponsored by an American woman, he was able to come to the United States. On completion of a course in engineering, he went on to graduate studies at the Milwaukee School of Research Engineering.

Levon returned to Aleppo in 1933, began an electrical business, married Armenouhi Bilezikian in 1936, and 21 years later he and his family came to the U.S., settling in the Boston area. He worked for the Arthur Little Research Engineering Company of Cambridge until retirement. Levon had a share in the National Aeronautics and Space Project in 1969 and was honored with a special trophy. His and his grandson's name appear on one of the instruments placed on the moon. One of his inventions was connected with the space suits worn by the astronauts.

The Board of Directors extend their sympathies to the surviving dear wife, Armenouhie, son Barkev and grandchildren Leon and Lenna.



HAIG SHIROYAN

Mr. Haig Shiroyan who died on November 18, 1979 was a great promoter and supporter of AMAA projects and in particular, Haigazian College. For many years he was responsible for bringing in substantial funds for Haigazian College from groups and churches with which he was associated.

Mr. Shiroyan, who wrote 13 books, publishing 7 during his 22 years of retirement, wrote a very touching and colorful autobiography recently for the Bridgewater Senior Newsletter entitled, "I Learned to Smile at Ellis Island." This was a most befitting title since it was through the kindness and compassion of one of three judges who examined him in the Immigration Court upon his arrival in the U.S. that he was able to settle in America.

Mr. Shiroyan, who was born in a Turkish bath in Bitlis, Armenia, was left motherless before reaching his first birthday and at the age of four completely orphaned when the Turks massacred his father. He roamed the streets for five years, a homeless child hungry most of the time. Then, finally, through the kindness of an American, Miss Charlotte Ely, he was taken to the American orphanage where he learned reading and writing at the age of 9 and was taught also not to smoke, drink or go out with women. He states proudly, "I kept them very faithfully in all my days. In ten years in the orphanage I gained my soul." In 1910, an Armenian friend arranged for his placement in an American-Armenian college at Konia, Turkey where he lived and worked. Although against his will and wish, when Turkey entered the First World War, he was forced to serve in the Turkish Army for four years. The fear of being killed because he was an Armenian Christian was always a threat and in due course, when he was being

taken to be shot, was saved by a German General.

He left Constantinople for New York in 1919 and after his most harrowing experience at Ellis Island where he was almost sent back to Turkey, he finally found sympathy. "The big central judge," he relates touchingly, "spoke kindly to me: 'My son, you are a good man, you will be a success in this country, God bless you.' He smiled at me. I smiled back with tears of joy. I learned to smile in Ellis Island." He then spent four difficult years at Cornell University struggling with the language, and the scarcity of money resulted in his going hungry much of the time. But though Mr. Shiroyan recalls that it was a very hard climb, he obtained his electrical engineering education.

After two good years with American Brass Company as Test & Research engineer, he desired to work in New York City and so obtained work at Con Edison of N.Y. where he spent 20 unpleasant and sad years because he always felt as a stranger among them. Fortunately, however, through the friendship he developed with the Vice President, who in Mr. Shiroyan's words, "made me feel safe," he was made supervisor, at one time in charge of many men.

Mr. Shiroyan married a former student in 1931 and they have three children, a son who is a Lt. Col. in the U.S. Reserves; one daughter, an ass't. Professor at the University of Maryland; and the other daughter a case worker in Rochester, N.Y.

After living in New York City for more than 52 years, they moved to Bridgewater Township, N.J. where their son resides and where he was actively busy with the Bridgewater Senior Citizens' Club and remarks that on the two days a week he attended the Club he *always* sang "God Bless America."

Mr. Shiroyan concludes his short autobiography in these touching words: "America has been a heaven to me. At Ellis Island I learned to smile."

#### DR. AGNES G. ISRAELIAN

Dr. Agnes G. Israeliian, 91, a dermatologist died on September 27 at East Village Nursing Home in Lexington, Mass. after a long illness.

Funeral services were held at the Holy Trinity Armenian Church, Cambridge; burial was at Mt. Pleasant Cemetery in Arlington.

Dr. Israeliian leaves a sister, Mary Skenian of Arlington and many nieces and nephews.

The Board of Directors extend sincere sympathies to Mrs. Mary Skenian and the Israeliian kin as well as their thanks to God for a noble life lived richly and for her many services to the AMAA. (The AMAA NEWS of September, 1977 carried an article on her).

The AMAA Board of Directors extend their heartfelt condolences to the families of the deceased through the medium of the AMAA NEWS. (We regret omissions of date of death. We kindly ask that full information be provided).

Mr. A. Hambarian	CA	
*Mrs. Virginia Johns Hill	Cincinnati, OH	
*Mr. Harry Kandarian		
*Mr. Martin Martin	Fullerton, CA	
Mrs. Azniv Panosian	CA	
*Mr. Nishan Pashoian	MA	
*Mr. Tom Telaro	N.C.	
*Mrs. Lousaper Yazmajian	MA	
*Mr. Sam Garbooshian	CA	May 26, 1979
Mr. Krikor Kassabian	CA	July, 1979
*Mr. Armenag Boghosian		July 19, 1979
Mrs. Agnes Markarian	CA	August, 1979
*Mr. John Serrajian	MI	Fall, 1979
Mrs. Arshagouhie Kolanjian	Los Angeles, CA	September, 1979
*Mr. Edward N. (Yervant) Tashian	MA	September 27, 1979
*Mrs. Nevart Cretan	Oakland, CA	October, 1979
*Mr. Charles Janigian	E. Providence, RI	October, 1979
*Mr. Leon M. Bablouzian	Newtonville, MA	October 10, 1979
*Mr. Harvey Hyde	CA	October 17, 1979
Mrs. Marika S. Manoogian	Beirut, Lebanon	November 6, 1979
*Mr. Albert Abrahamian	Sound Beach, NY	November 10, 1979
Mr. Haig K. Shiroyan	Bridgewater, NJ	November 18, 1979
*Mr. Albert Conragan	Fresno, CA	November 30, 1979
*Mrs. Katar Apelian	Evanston, IL	December, 1979
*Mr. Stephen Jenanyan	CA	December 12, 1979

\*Signifies that memorials were designated for AMAA.

## HELP SAVE AMAA \$\$\$ ON POSTAGE

In this world of rising costs, a story about skyrocketing postage would in itself not be anything new to AMAA NEWS readers. But the following word picture will be:

Suppose during a period of six months a total of 3,395 pieces of mail, comprising copies of both the AMAA NEWS and the special appeals were returned by the U.S. Postal Service to AMAA Headquarters for address corrections.

If such return of mail bearing a corrected address were a gratis proposition, the procedure would be an efficient way to keep the AMAA's mailing lists current. Unfortunately, very few things in life are free these days and postal procedures are not among them.

Each time a piece of mail is returned with an address correction, the AMAA is charged 25 cents for this service. A total of 3,395 pieces of mail amounts to a whopping \$848.75 for the 6-month period.

President Samuel Hekemian has requested the cooperation of all church chapters and individual members in helping to reduce this needless expenditure of funds. He asks that the following procedure be followed as much as possible.

AMAA members are asked to use the "Change of Address" coupon printed below to signify that they have moved or will be moving on a certain date. Members may simply drop the coupon into the mail to the AMAA ADDRESS INDICATED AT THE TOP OF THE COUPON.

#### CHANGE OF ADDRESS FORM

Complete and Mail to AMAA  
140 Forest Ave., Paramus, N.J. 07652

Surname First Name Middle Name

New Street Address Apt. No.

City State Zip Code

Old Address (Most important to have)

City State Zip Code



# IF YOU HAVE A WILL... Congratulations!

By G.H. Chopourian

Writing a will is a worthwhile accomplishment, and in some cases, may represent a genuine, personal triumph. If you now have a legal, personal will, you're ahead of the crowd and congratulations are certainly in order!

Don't forget to review your will every few years or whenever there is a major financial or family change, or have your attorney check it if there are significant tax revisions.

Writing your will means (in addition to added peace of mind for you and your family) that your estate will be settled the way *you* plan, not the way state laws must dictate.

It means that you have successfully overcome the common hindrances that delay will-writing. For instance:

**PROCRASTINATION.** Probably the greatest deterrent to writing wills is procrastination. Most people intend some day to write their wills, but they just keep putting it off until a convenient time, and there aren't any!

Most of us like to think that we have many more years in which to take care of such things. One man finally wrote his will at the age of 80, and at the urging of his family. He was active and well and just didn't want to bother with such things "until later". When he passed away the next year, his family appreciated the fact that he had finally gotten around to writing his personal will.

**SUPERSTITION.** Whether admitted or not, many people have the feeling if they write a will, that will be the prelude to the end. They are sure to meet an untimely death.

Statistics would disagree, since more people die without wills than with them. By contrast, the person who takes the time and effort to plan his own estate distribution and have his will drawn by an attorney, is thinking of his heirs and not himself. He is saving for his heirs both time and unnecessary expense, as well as extra confusion and decisions at a time of emotional stress.

**MISUNDERSTANDING.** Young adults often neglect writing their wills because they think wills are only for the elderly or middle-aged. Maybe there is not much of an estate built up yet, and the family is still growing. Is that the time to write a will?

The answer is "yes". Young parents may have the most important reason of all for writing their wills (both his and hers)...that is, naming the proper guardians for their children in case both parents are removed from the scene at once. If the children are orphaned, and no will is left to indicate who the guardians shall be, the decision is left up to the state.

Most parents would rather make that choice themselves. In a will, provision can and should be made for the children's support as well.

For authoritative information on writing your will, just request our booklet, "37 Things People 'Know' About Wills That Aren't Really So." It's free, our reminder that the AEUNA/AMAA depend upon gifts and bequests for the long-range support of missions. Write: Planned Giving Department, AEUNA/AMAA, 140 Forest Avenue, Paramus, N.J. 07652.

**Fact,  
Fiction,  
or  
Fallacy?**

**You Can't Afford  
to Guess When  
It's Your Will!**



When your "last will and testament" is probated, there's no time for a P.S. It's either valid or not. For some of the reasons listed in the book shown above, your will just may not be valid.

You owe it to your heirs to get factual information before writing or updating your will. One fact is that you can make a bequest for the Armenian Missionary Association of America only if you put it in your will.

Those desirous of making bequests to Haigazian College, Institute for the Armenian Blind and Deaf, Union of Armenian Evangelical churches in the Near East, etc., should state in their will "I bequeath \$\_\_\_\_\_ to the AMAA for use for \_\_\_\_\_" to qualify for tax deductibility.

Write for your free copy of this booklet. It's yours on request, no obligation.

CLIP AND MAIL TODAY

To: Planned Giving Department  
**Armenian Missionary Association  
of America**  
140 Forest Avenue  
Paramus, N.J. 07652

( ) Please send me a free copy of the booklet,  
"37 Things People 'Know' About Wills That  
Aren't Really So."

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ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_

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Paramus, NJ 07652

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